

CHAPTER I

INTRODUCTION

This chapter contains background. It begins with background of research, question of research, purpose of research, significance of research, and definition of terms.

1.1 Research Background

In Islamic teachings, *hadith* is one of the main guidelines for Muslims to learn and understand. In Oxford Dictionary Online, *ḥadīth* defines as a collection of traditions containing sayings of the prophet Muhammad which, with accounts of his daily practice (the *Sunnah*), constitute the major source of guidance for Muslims apart from the Koran. Meanwhile in Oxford Islamic Studies, *ḥadīth* is the term applied to specific reports of the prophet Muḥammad 's words and deeds as well as those of many of the early Muslims; the word is used both in a collective and in a singular sense. After the Prophet's death, his companions collected reports of what he had said and done, and they recounted the reports among themselves in order that the living memory of Muḥammad 's example might influence the community of believers. As preserved for subsequent generations these reports, or *ḥadīth*, take the form of usually short, unconnected pieces, each of which is preceded by a list of its authoritative transmitters. Although the reports were originally transmitted orally, some transmitters began early to record them in writing. The compilers were careful not to tamper with the texts as they received them from recognized specialists in *ḥadīth* transmission, and the collections reflect their spoken origins. The language is direct, conversational, active, often repetitive, with characteristic use of the formulaic expression.

The main language of *ḥadīth* is Arabic because Prophet Muhammad came from Arabian. However, Islam does not only spread across the Arabian Peninsula but also throughout the world who are mostly not native Arabic. Muslim from round the world must be able to understand *ḥadīth* as the main source of Islamic teaching.

So that translation is needed to transfer the *ḥadīth* from the Arabic to the universal language such as English to make *ḥadīth* easier to be learned by Muslim around the world. Translation itself can be defined as the process of transfer meaning from the source language (SL) to target language (Agliz, 2015). However, the general definition of translation is not true because translation has a more complicated problem in reality. In translating a text from SL to TL, the translator not only has to translate the structure of the words but also must be able to transfer the SL culture to TL culture without reducing the original cultural values.

In translator's point of view, translation is a process of making a decision in interlingual communication (Pelawi, 2014). Therefore, in translating a text the translators are expected to produce translation result as equal as possible and as natural as possible. It means that the translators must have grammatical understanding, vocabulary mastering, and cultural understanding. As Sukarno (2015) states that to be able to communicate in language properly does not only depends on vocabulary mastering, or how good the knowledge of the grammatical understanding, but also depends on how good the knowledge of socio-cultural background which supports how the language operates. Yet, the translator will be facing difficultness in translating religious texts. Religious texts refer to "expressive texts." They are peculiar in that in addition to their having a sacred nature and address the minds together with the hearts of their audience (Dweik & Helwah, 2014).

Translating religious text such as *ḥadīth* is not easy because the translator must be careful in conveying messages from SL to TL without reducing the value. Agliz (2005) says that translating religious texts is very difficult to do, especially in translating Arabic into English and vice versa. The difficulties facing by the translator in translating *ḥadīth* caused by the different culture of the source language and target language. *Hadīth* is mainly connected to Arabic language and nations' culture so the task of the translator is to produce a simple and concise translation that can be understood easily by non-Arab Muslims. Also, the task of the translator is to produce the translation of *ḥadīth* in their cultural entity since it is connected with the culture and non-Arab Muslim cannot understand the exact meaning without referring to cultural aspects. The hadith also contains Islamic law which

must be accurately translated so there will be no new perceptions of the original hadith when translated. Therefore, this research will focus on analyzing the process of translation from Arabic as the source language (SL) to English as target language (TL).

The object of this study is *Bulugh Al-Maram* which is a collection of *ḥadīth* compiled by al-Hafidh ibn al-Hajr that has been translated into English by Nancy Eweiss as a non-Arab Muslim. The *ḥadīth* is one of *ḥadīth* that is used as the main Muslim guide which contains *fiqh* (Islamic jurisprudence) that is a basic knowledge that must be possessed by a Muslim. The English translation of *Bulugh Al-Maram* will help Muslim around the world who are not native Arabic can learn and understand the Islamic teaching in the *ḥadīth* without facing any trouble in understanding the *ḥadīth*. *Bulugh Al-Maram* contains 16 books so the study will be limited into the spesific term that is *zakah* term which can be found in the 4th book of the *ḥadīth*. *Zakah* is a certain amount of one's property that is to be paid to certain recipients, who are mentioned in detail in *Qur'an* (9:60) under certain condition. It is obligatory for every free Muslims who possess any kind of property, which is liable to *zakah*. The term is included in the Islamic term because it can only be found in Islamic text and used by Muslims.

This research is conducted to describe the strategy, method, and ideology of translation. The strategy of transation is defined as the way to find out the how the translators translate the text from the small unit of the text such as in the level of words and phrases (Pelawi, 2014). While the method of translation are divided into two parts namely SL emphasis and TL emphasis (Newmark, 1988). Then, ideology of translation is divided into foreignization and domestication (Venuti, 1995). By finding out those three aspects, this research is expected to reveal the process of translation in *zakah* term in English translation of *Bulugh Al-Maram* book (2003).

The study of translation strategy, method, and ideology have been conducted by some researchers that become previous studies of this research. The previous study is an effort to reveal similar studies conducted by previous researchers. In relation to the topic of research to be studied, the literary review can be an accountability effort of study so that it can anticipate the plagiarism. From the

literature search results, the researcher has found several works that discuss translation strategy, method, and ideology as follows.

Adiseomarta (2011) discusses criticism towards the translation method in the Indonesian translation of Mother Teresa: Come be My Light. Her study focuses on the situation of communication underlines SL and TL, the gap between SL and TL that need to get around the translator to convey the message from SL to TL, and the translation strategies that are chosen by the translator to fulfill skopos. The research concludes that translation is a process that involves lots of actors with different interest and the scope can only be achieved if the translation strategies can be carried out by all of the actors under the translator's guide as an expert of intercultural communication.

Amalia (2014) discusses the ideology and cultural words that are used by the translator in translating the novel from English into Bahasa Indonesia. Her study focuses on translation ideologies that are used by the translator to translate the cultural words and the most frequent translation ideology applied by the translator. The researcher finds that the translator uses domestication and foreignization ideology with domestication ideology dominates. Then, the cultural words are classified into five cultural categories: ecology, material culture, social culture, organization, and gestures and habits.

Rosyid (2011) analyzes the translation method in the novel based on the theories by several experts. The study focuses on the translation methods that are used in novel *A Study in Scarlet Sherlock Holmes* and the equivalence of meaning between SL and TL of the novel *A Study in Scarlet Sherlock Holmes*. The conclusion of the research, the writer finds one method translation that is used by the translator to get the translation appropriate with aesthetic and expressive value in the novel. The translator tries to find the closest natural meaning in TL but not swerve too far from the original novel.

Based on the previous studies above, there are some differences in the problem and object of the research used. In contrast with the previous research which takes novels and book, in this research, the writer decided to use *Bulugh Al-Maram* book within *zakah* terms as the object of the research and focus on the translation method, strategy, and ideology that are used by the translator in

translating *Bulugh Al-Maram*. By using the different object, the research can show different results as it takes different context. This research provides the analysis of translation method, strategy, and ideology in a specific term that will be different to discuss than previous studies.

1.2 Research Question

The problem that will be discussed in this research is how *zakah* terms on English translation of *Bulugh Al-Maram* are translated by the translator. Therefore, the researcher will limit the discussion by presenting and focusing on the following problems.

1. What strategies are used in translating *zakah* terms in the English translation of *Bulugh Al-Maram* book?
2. What methods are used in translating *zakah* terms in the English translation of *Bulugh Al-Maram* book?
3. What ideologies are used in translating *zakah* terms in the English translation of *Bulugh Al-Maram* book?

1.3 Research Objective

In accordance with the problem of the study, the purposes of the research are:

1. To identify and describe the strategies that are used in translating *zakah* terms in the English translation of *Bulugh Al-Maram* book.
2. To identify and describe the methods that are used in translating *zakah* terms in the English translation of *Bulugh Al-Maram* book.
3. To analyze the ideologies are used in translating *zakah* terms in the English translation of *Bulugh Al-Maram* book.

1.4 Research Significance

The researcher is a student who is studying linguistic discipline and feel in accordance with the study because the researcher can apply the linguistic theory that has been studied previously. There are several benefits that can be obtained from the result of the study. Theoretically, the researcher can gain experience to

perform an analysis of translation. The Islamic terms in English are rare to be discussed because basically the Islamic terms are in Arabian and the English translation of Islamic terms are hard to find. With this study, the researcher and the reader can get lots of Islamic terms in English to be used in daily life.

Practically, the benefit of this research to provide knowledge about the method, strategy, and ideology of translation for the students of English Literature who learn translation course. Furthermore, this study can be a reference for the other researchers who interest in translation study and for the translators in translator community can increase the knowledge regarding method, strategy, and ideology of translation in order to improve the translation quality.

1.5 Terms Definition

In order to clarify the terms that are used in this research, some definition are put forward.

1. Translation

The term translation refers to the process of rendering text from one language to another language without reducing the meaning and message to make the reader in target language can understand the text as the reader in source language does.

2. Translation strategy

The term strategy in translation refers to a way to solve problem that is used by the translator in translating words, phrases, or paragraphs. The difference between method and strategy is the utility of them. While translation methods relate to the whole text, translation strategy are used for sentence and the smaller units of language.

3. Translation method

The term method in translation is a particular way to translate text from source language to target language. The method used can be one or more but will be dominated by one method.

4. Translation ideology

This study uses the term translation ideology to show that in translating a text, the translator has a choice in bringing the target language either

towards the reader or the author. The translation ideology itself can be defined as perspective of the translator in translating a text from source language to target language.

5. Source language (SL)

Source language in translation is the language the language being translated from.

6. Target Language (TL)

Target language in translation is the antonym of the source language which is the language being translated to. In the most professional setting, the target language is also the translator's first language.

7. *Zakah*

Zakah is a certain amount of one's property that is to be paid to certain recipients, who are mentioned in detail in *Qur'an* (9:60) under certain condition. It is obligatory for every free Muslims who possess any kind of property, which is liable to *zakah*.

8. *Bulugh Al-Maram*

Bulugh Al-Maram Min Adillat Al-Ahkam or known as *Bulugh al-Maram* is compiled by Ibnu Hajr. It is a concise book comprising of *hadith*, which are sources of Islamic laws that may assist the beginner and the learned person who is seeking more knowledge and Islam.